

Of forain Princes, and their secret Mines  
Of State Invention ? Can their wisedomes come  
Through all the world, and yet be blinde at home ?  
No, no ; *Philarchus*, the Assemblies hand  
Feels but, as yet, the *Pulses* of the Land,  
Seeks out the ev'ill ; and, with a skilfull eye,  
Enquiers where the peccant humours lye ;  
But when th'apparent *Symptomes* shall disclose  
The certain griefs that vex and discompose  
Our universall *Body* ; then, no doubt,  
Their active Wildomes soon will cast about,  
To make a glorious *Cure*, which shall enhance  
Heav'ns greater glory, settle and advance  
The rest of groaning *Sion*, to th'encrease  
Of their own honour, and *great Britains* peace.

P H I L A R.

My bended knee shall never rise till then.

P H I L O R.

Heav'n nere shall rest, till Heav'n shall say *Amen*.

F I N I S.

Questions resolved, and propositions tending to accommodation and  
agreement between the King being the Royall head, and both Houses of Parliament,  
being the representative body of the Kingdome of ENGLAND.

[1642]

The first Question.

Whether a King be ordained of God for the welfare of the people, or the people appointed Subjects to the King  
for the honour and pleasure of a King?

**T**His must needs be resolved that the King is instituted of God by his divine Ordinance, but by subordinate meanes of the people their first and primary Election, or by their approbation of his precedent Title or allowed merits, wherein though it be an hereditary successive right of a Crown; Yet is that inheritance or succession either originally and immediately given, or subsequently and mediately approved and allowed to him and his posterity by the people: And by and with the meanes of the Lawes, Customes, or constitutions of the Nation whereof he becometh the head and Governour. To the end that he may and shall Rule, guide and governe and protect the people under his charge and care in the true worship and service of God, with love and faithfulness, and with such tendernes as a Lord and Master ought to use toward his family, a shepheard towards his flock, and a father towards his deare beloved children. Not that he should in any wise like a domineering master cruelly beate and evill intreate his servants, or an hired (no true) shepheard, neglect or peeble his flocke; or be carelesse of their protection and safety from ravening Wolves, and biting Curs. Nor as an unnaturall and hard hearted father, grieve and afflict his Children with overmuch chastisement, or give them stones instead of bread. And although it cannot be denied that the Kings of Israel were annointed by the holy Prophets of their time by the immediate appointment of God their proper King and heavenly father, who miraculously ruled, guided and protected them from the beginning before they had any earthly King like other Nations: Yet when they desired a King (like as other Nations had), the Lord then told them what such Kings did and would take upon them and use to do. Not that God did appoint, or assigne or allow them so to do; for God did not tell any King by the mouth of his Prophets, that he would give him a people to use at his pleasure, but he granted the people a King to guide and command them, as he *Mose* long before. And when *Saul* that first King was chosen (being the tallest man among the people) and annointed by the Prophet to be King over Israel (which height of stature did onely note that the people should remarke the height of his dignity when he was set over them) The Declaration of Gods divine grace and holy Spirit infused by the word of the Prophet made him fit and worthy to Rule (yea even to prophecy among the Prophets) and so was he accepted by the Acclamation of the people. For no sooner that Divine Spirit of grace had left him, but he became an Apostate from God, and his religious duty of well governing as a King; and was thenceforth relict of God, and neither the haughtinesse of his stature, nor the dignity of his Thron availed him any longer; but the youngest and least of *Israhels* sons was chosen from the sheepfolds to be King and to Rule and governe Gods people, which after his annointment by the Prophet and the time of his exaltation to the Crowne, he governed with a faithful and true heart, and ruled them prudently with all his power. And in after ages the Chronicles of the Kings doe shew how often the good Kings that maintained the true Worship of God, did long continue in their States and Throns and flourish but such as were evill, and set up Idols and hill Altars, and caused or suffered the people to sin against their God, God did rend and divide and utterly take away their kingdomes from them. Only it is specially remarkeable of the good King *Hezekiah* who had slipped and erred, but repented and recollected himselfe, that the mercifull God quickly heard his prayers and saw his teares, and added to his dayes and happy Raigne fifteen yeares; which number if it be added to our good King *Hezekiah*, his Raigne will exceed the time of many of his progenitors. But God may please to adde fifty in steed of fifteen, and then the yeares both of his life and Raigne will exceed all his noble Progenitors.

The like is to be observed of Christian Kings and Emperours after our Saviour his Incarnation, and that the Christian faith was established; they had their Annointment from God by the hand of the Bishops, but their acceptance was by the people. And it is manifest that both the an-



- cēt Kings of Israel before the Incarnation of our Saviour, as also all Christian Kings since were bound by Oath taken, or by Royall obligation to Rule and Raigne by and according to the Lawes of the Land. For Bartolus saith, a King is Solutus legibus, but obligatus vinculo pietatis, to rule secundum leges. Of all which it followeth, that Kings Raignes are provided by God for the welfare of the people, and their honour and dignity prolonged in reward of their righteousness in government according to the Etymologies of the termes or titles, *Quia Reges d' cluſtar a regēdo in pace secundum. Reg. l. n. & normam Justitie. Imperatores autem ab imperando in bello. Ty anni ante. & superveſt, Quod est ſervire in populum.*

**The second Question.** 2. *Whether a King maketh or imposeth the Lawes upon the people, or the Lawes and ancient, native nationall Customes of the Land doe erect and establish the Throne and Crowne of the King.*

**I**t is usuall indeed amongst the flattering Courtiers, and Royalists in this Kingdome to terme the Lawes the Kings Lawes, Quasi dicerent, the King doth imponere leges populo. But that is their ignorance. For the Lawes of England are most ancient right and rites and Customes of the Land, *non jurata, ne leges imp. s. e, sed usu & longa vitate temporum indubie & tanquam innate* For if it be as truly as vulgarly said, *Consuetudo est altera Natura*, Then are our Customary Lawes the most naturall Lawes of this Land; whereby also appears the Levity of their conceits or judgements, who having stepped a little over the Seas in a Flie boate, and parled a little French in Paris or Orleans, doe peremptorily assume upon them to define and pronounce that our Lawes are illiterall and imperfect, and that the Civill and Impertiall Law in other parts of Christendom are the most excellent, absolute and best Lawes for all, and for this Common-wealth. Forgetting (in meane while) that even in those Forraign Lands where the Civill Law, Romane or Imperiall, hath place and Rule, the Naturall and Nationall or provinciall usages and Customes there do abridge and restrain the Generall Rules, Theſes, or Hypotheses of that generall Law.

And for our Statutory Lawes called *Ius statutarium*, they are not *Indicta* or *promulgata*, but enacted, *Statuta facta*, or *Constituta* by the King and both Houses of Parliament. In which the chiefest consideration and ponderation of the reasons of making of them are most in the debate and Voting of both Houses, and the Royall assent is onely left to the King with a *le Roy le veult*, or his dissent stayeth them; yet not peremptorily, but with a modest answer, *Il Roy se advisera*. Neither is the abrogation or remission of any penall Law received left to the King, though it bee onely *malum prohibitum*, not *malum in se*. But His Majestie may dispence with, or remit the penalty of a Statute, and that not meerey and perpetually, but only *Ad tempus*, and that not *de jure*, but by his prerogative Royall, upon collaterall or accidentall event happening *ex post facto*, after the making of the Statute, yet not without cause or consideration, and for experience of some further or more weighty cause or consideration of benefit or conveniency to the Common-wealth which being discovered to be prejudiciall to the Common-wealth, then the Letters Patents of the dispensation becommeth voyd in Law, and frustrate, and vanisheth again, or is made utterly voyd and condemned for ever at the next Parliament.

**The third question.** 3. *What power or prerogative the King hath Supra legem, prater legem, or contra legem terræ.*

**A**lthough it was anciently said by a King of this land, *H. 4. Nolumus prerogativam nostram disputari*, yet that was answered againe by the Peeres and Barons in Parliament with another *Nolumus*: *Nolumus leges Angliæ mutari*. So that with favour and good manners and duty the Kings Prerogative may bee talked of in respect of the law of the Land, and of the naturall right, liberty, and prosperity of the Subject. And thus it is resolved, That the King hath in some cases a regall power or prerogative *supra legem*, and in some cases *prater* or *ultra legem*. But in no case hath his Majestie power or prerogative *contra legem Terræ* or *Statuta Regni*.

The cases of example wherein his Majesty may by his great Seale doe something *supra legem* are especially those of his mercy and Grace extended to delinquent Subjects that fall

into some offences and danger of Law by trespasses or felonies. Although the Law be positive and penall condemning the offenders, yet his Majestie may pardon them the trespass or felony, and the punishment, fine or forfeiture thereupon, Quoad interesse suum: but therein also the Law doth stay or restraîne the Kings power, that he cannot by his pardon remit or give away Interesse partis: But that the party grieved or wronged, may and ought to have his action; And the son or wife may have and prosecute the Appeale, de morte patris or viii, and the King by no power Imperiall can take it from them.

The cases præter legem, are some dispensative Proclamations or grants of experience, whether something be pro bono publico or not, as for importation or exportation of some or other forreign or native commodity, or the exercise or practise of some new invented Art, Science, or Mystery among the people, which having most commonly the specious shew of good, yet no sooner that it bee discovered to be hurtfull to the Common wealth, or derogatory to the liberty or property of the Subject, or that it bring on any burden, tax, or charge, or doe secretly exhaust, or diminish the rightfull profits of any Trade, Mystery, or Science, before lawfully used, or belonging to any of the Kings Liege people, or Subjects, then the same is to be abhorred, condemned, and suppressed, as an odious project, monopoly, or unwarrantable thing. And the Rule and Reason of common Law, which is that In omnibus salus populi suprema Lex esto, hindereth that no regall, or Prerogative power can uphold or maintaine it, though the case be præter Legem, and not provided for by any Statute; or if it be provided for, and the King hath dispensed by a Non obstante.

The cases of example Contra Legem, are either when the King doth grant, Authorize, or permit any thing whatsoever against the common Law of the Land, or the rule or reason thereof, such His Majesties grant by Letters Patents, Proclamations or other commands, or such licence or permission cannot be, nor is of any force, or can, or ought to stand or be used, practised, or suffered in this Land. And this is first to be understood of the common Law of this Land, in point of commutative justice, that concerneth the right and interest of every Subject, v. z. Ius personarum, rerum & actionum, of everyman, whereof the first is expressly preserved by the great charter of England, Nullus liber homo capiatur, imprisonetur, &c. The second is secured to every man, by the Law of property, wherein it is said, Quod nostrum est, sine furto aut assensu nostro a nobis tolli non potest, upon which no Regall Power or Prerogative can trench. And the third, both by the words of the great Charter, Nulli negabimus, &c. iustitiam, and by the Statute Ordaining that every man should enjoy the benefit of the Law, and Courts of Iustice for his Free-hold Lands, goods or Chattels. And that neither the great Seale, nor Privie Seale, should hinder the due course of Law.

Secondly, in point of distributive justice, either in pena or præmio, for good or evill behaviour in the publike conversation or actions, of one towards another. And in this part of common Law of the Land, Malum in se is most concerned, that vice should be punished, and ought not to be spared by any Regall power, leave, or licence in any case whatsoever, for it were improper that the King (being Gods Vicegerent) might or ever should connive at, or leave unpunished, any crime or offence, contrary to the Commandements of God, or the Law of Nature. For His Majestie is said to be like God, Dixi Dii estis, and the Schoole men say, Deus non potest malum agere quia non vult, & non vult, quod non potest: according to which the Lawyers say, Id possumus quod de jure possumus, and that **Le Roy ne peut faire tort**. And for the malum prohibitum, by Statutes or Ordinances of Parliament, His Majesty cannot, nor will goe against them, but in Tutorem partem, to pardon where there is hope of amendment. Otherwise see the Statute of Northampton, wherein some odious crimes are denied the King to pardon. Wherefore so it is, that if the King, through that naturall propensity of King (spoken of by God Himselfe) doe more than he should doe toward the people, or that by his omission some enormities are crept in, then it becometh him to call together his great Councell in Parliament, to advise with them for his own better direction, and for Reformation of abuses, and corrections of such as have abused and misled His Majesty, whereupon the fourth question ensueth.

Heu Res 11 May 42



### The fourth Question.

What power or Priviledge the High Court of Parliament hath, when they are assembled together; and are become the representative Body of the Kingdom?

It is resolved, that they, with the Kings assent, may, as cause shall require, make new Lawes, or abrogate any former Statutes; but the maine common Law, and the Ancient Rites, Usages, and Native Customes of the Land, they themselves cannot alter. For (as the Lawyers phrase is to say) it is *Oppositum in objecto*, that they that sit by the Common Lawes, and by the ancient Rites, Usages and Customes of the Land, should alter and change that which gave them their Authority to be a representative body.

Also the two Houses of Peeres and Commons Rege absente & non consentiente, may declare the Common Law in Cases where doubt is, or ambiguity or difficulty, but they can make no Law without the King, to stand as a Law and Statute. Onely they can make temporary Ordinances of Parliament, like Orders or Sentences interlocutory, *sedes & Parliamentaria*, and they may censure and punish Delinquents.

But in case the King will not call a Parliament, as in Richard the second his time, when the urgent occasions of the Common-wealth required it; The Peeres called the Parliament. Then the Peeres and Commons can doe all things as a compleate Parliament without the King. And at this time the Kings Majesty having called a Parliament, and so far proceeded as he hath done already in making some good and wholesome Lawes for Reformation of the greatest errors and abuses that ever were in this Common-wealth. And especially having condescended to a Trienniall Parliament to be for ever hereafter, and neither this present Parliament, nor any Parliament hereafter assembled, to be dissolved without the consent of both Houses: Yet now his Majesty being seduced by evill instruments, doth dis sever himselfe from his Parliament, and by his absence, doth (as they say) hinder their proceedings, to the making of good and wholesome Lawes, for the kingdom and Common-wealth. What in this case may be done, is not to be resolved by any wit or judgement, but by the absolute Wisdom and Authority of that high Court, consisting of both Houses, to whom in all humbleness the Writer hereof leaveth it.

Nevertheless, with the like humility and awfull feare of offence against the Publike, and with a faithfull zeale to the Common-wealth, he offereth these considerations, scutative of the matter or cause of the variances betweene his Majesty and his great Councell of Parliament.

What is the very true cause of his Majesties absence, and severance from his Parliament sitting at Westminster, whither they were first summoned, and which is the most convenient place of their assembly and sitting.

The King alledgeth that it was the tumultuous riot of the disordered Londoners, rask and young Prentices, and of furious and fanaticke Brownists, Anabaptists, and Sectaries of the City and Suburbs, pretending to cry out against Bishops, but intending and offering affront and disloyalty to His Majesty, His Regall authority, whereby His Royall Person was indangered at Whitehall, had he not had a Guard about him, and so His Majestie saith, they were like to do again, if he were at **LONDON**.

The Parliament saith, it was a malignant party of Cavaliers, and others not well affected to peace, and enemies to the Common wealth, who by flattery and false insinuations did disswade His Majesty from concurring with the grave advise of his great Councell. And the Papists, and papall affected Bishops, dreading that their plots were discovered, and like to bee prevented, and the delinquents punished by the more severe Lawes or Orders of the Parliament, did incite his Majesty to proceed in that ill advised Course.

And further, that such the Malignant party seducing his Majesty, endeavoured to bring in imperi- all power and arbitrary rule for his Majesty to over-rule the laws and ancient usages, and customs of the Land, and the priviledges of Parliament, and abridge the liberty and property of the Subjects. The evidence whereof hath beene partly shewne forth by some Declarations divulged, and Printed by Order of both Houses of Parliament, expressing the precedent attempts of foreign force, and domestick, and coercive power of Armes, which late before the Parliament, was plotted and put in way of constraint upon the Common-wealth. And that moved the Parliament to carve and assume to themselves the Militia at home, for the securing of the Coasts of the Sea, and of guarding and fortifying the Ports and other places at land. That though his Majestie were seduced

seduced and misled by the malignant partie, and their complices; yet his royall Person, Crowne and dignitie, should be preserved in peace and safety, and the Common wealth and people should be defended and kept in peace and prosperitie, manie the divellish plots abroad, and within the bowels of the Land, by papists, priests, papall Bishops, bloody and rapacious military men, Captaines, and Cavaliers, whose disposition was, and is properly bent to war and bloodshed, and to rapine and spoil, and to make their pray on the wealth of the rich Citizens and other the quiet people of the Land.

The King contrariwise taking high displeasure at that part or point of the Parliaments Demand for, and touching the Militia, Alledged that the right of militia, or Command of Armes within the Land, belongeth properly to his Regalitie, and as a flower of his Crowne, not to bee assayed, or attempted by any Subject, no not the high Court of Parliament, though they bee the Representative body of the people, no more then it could be lawfull for the people themselves to rise and take Armes against their Sovereigne King.

Wherein, as by some Written and Printed discourse or Declaration, It hath beene already avowed, and maintained, that the Militia was not improperly desired of and from his Majestie; nor unlawfully assumed by them for a certaine convenient time. They perceiving more than the King or people doe know of the eminent danger both of his Royall person Crowne and dignitie, and to the privileges of Parliament, and to the Lawes of the Land, and libertie of the people like to bee subverted, and most especially the whole honour and true worship of God, and true protestant Religion to be overthrowne, may and will, by and through Gods grace and assistance, prevent and pervert or quell and subdue the evill and wicked attempts of all the malignant opposites. It is therefore by all true and sound reason of all lawes, Divine Lawes of Nature and nations, Civill policy, and the provincially rites, vsages, and Custome, which are the Lawes of his land, resolved that the Militia is to be distinguished of, and the point defined and determined thus, viz. The King of this Land no lesse, but as much, and as amply as any other forraigne Christian King hath in himselfe, and pertaining to his Regalitie, Crowne, and Dignitie, the Ius militiae, at all times to use, and to lead and to command by his Lieutenant, the Generall and Captaines, for the safety and peace of his land and people, against any forraigne foes, or domestick traiterous enemies: But this is to be understood, when his Majestie, with his owne prospective eye, and watchfulnesse, or by the advise of his privie Councell, before parliament or great councell in parliament, hath or doth discover the plots or purposes of forraigne enemies intending mischefe, assault or ruine, by invasion forraigne, or of domestick traitors, by Insurrection and rebellion at home.

For in truth it is a flower of the Kings crowne, and an incident of his Regalitie (as hee is a King) to have *Liberam & absolutam potestatem*, or, *Ius Bellum indicendi & gerendi*, to or against any forraigne Prince or potentate; and againe, *Ius & potestatem pacis contrahendae & paciscendae*, with any of them: and thus all the learned Authours, writing of Law and policie, by the titles of their Bookes de lege Regia, have averred and maintained, and it is not to be denyed, because the King is the head of the body politicke; which compared to the naturall body wherein the five senses are operative, and do their Offices by their Organa rite disposita, yet the naturallists doe affirme, that the communis sensus is in the braine, or in Otocipite, and that per discursum practicum, it judgeth and resolveth of the other senses, their pleasing or being usefull and profitable to the whole body, or offending and annoying it: And so the King hath the Ius militiae, or power and command of Armes at home, throughout his Kingdome, for he hath *potestatem vitae & necis*, as the Civilians terme it. And in our Law, the death of any is to be accounted for to the King, and the taking away of any Liege subjects life, is in the indictment said to be *contra Coronam & Dignitatem Regis*. But all this notwithstanding the generall position of the *Ius principis*, or *Lex Regia*, placing the power of Armes and Militia in the Crowne, yet his Majestie cannot otherwise levie the militia, but by lawfull meanes; and not by Commission of Array, as lately hath beene, for that is an undue charge, not warranted by law. And in case of particular accidents that the King the head, be misinformed of his and the Common wealths enemies, conceiving them to be friends which are secret and desperate adversaries, plotting



clandestine ruine and destruction to the body, and refuse to afford aid for the prevention of imminent danger: will any judicious man doubt but the eyes of the body, being the great Councell of Common-wealth, discerning the mischief and danger, doe well and providently, if they call the armes and hands to strike and fight, the loynes to joyne in strength, and legges and feet to goe and run to helpe to defend the totall, that so the head being disquieted with ache and paines, may be preserved in rest, and quiet repose.

Wherefore in such case as now it is here in England, the representative body hath, and in all reason, Pro salute Regis & Populi, ought to have and to use, and command the Militia, throughout the land, untill such time as the King be better informed, and the Common-wealth and body be settled againe in peace and safetie, and that then some provident Law concerning the Militia, be made for time to come, to prevent such like accidents as this hath beene.

And hereupon it may be considered, whether the two houses of Peeres and Commons, had not cause to demand the approbation of some Officers of State. The Militia not consisting merely in the having of armes, but also in the power of force to defend against invasion, or the fiercenesse of an enemy, where- in if such Officers as shoud be entrusted with the dower and force of the armes, and with the custodie of the forts, and other places of strength within the kingdome, should not be well and truly affected to the government of this land: how easily may it be perceived those strong holds which already are, or at least are intended by the wisdom of the parliament, shortly to be fortified for the greatest defence, will or may become the greatest offence; and those bands of military forces, which are to bee supposed for the safetie of the Kingdome, turne to the ruine and destruction of the Common-wealth.

These then being the true and genuine causes or motives of the wofull severance betweene the king and the Parliament, whereat all true hearts have grieved: What presumption shall it bee deemed in a true English heart, bleeding with compassionate sorrow, for the head and body politike so miserably endangered of utter perdition by unnaturall and civill broyles, which Lucan writing of, la nenteth and describ th in these words and lines,

*Bella per Ena brevis persequamur Civilia Campos,  
Iusque datum sceleris: canimus, populemque potentem,  
In sua vultus: i. corruptum vis ora de xtra,  
Cognitasque acies, &c*

If I say, such a true hearted Englishman, doe propose the Sovereign Salves for so deadly a sore, and these present remedies for so desperate a sickness, to prevent the instant death and desolation of this famous and renowned Kingdome and Nation, whose people were of old time surnamed Angli quasi Angeli, or ab Angulo dicti, as being in an angle or corner of the world, and severed from the rest, according to that of the Poet, Et penitus toto diversos orbe Britannos: And which some Divines terme one of the beloved Isles of the Gentles, wherein the Gospell of Christ was soonely Preached after his Ascension.

1. First then may it please his most excellent Majestie piously and religiously to turne his Royall heart and gracious affection toward his great Councell of Parliament, who doe represent all his deare people, and be advised by them, no more to respect or give care to those Syrene hallucinations of flattering seducers, the papists and Ischaite priests, the papally inclined Bishops, who stand so much for their Hierarchie, as that they with Demas have forsaken the puritie of the Gospell, and neglect the preaching of the holy Word of God, and have embraced this present world, making themselves Lords over Gods heritage, not true Shepherds to feed his flock, as they ought to doe, in Season, and out of Season, and to wait upon the alseeing eye of Gods providence for his beloved spouse the Church, to bee purged and cleansed of her late inbred and inbrought corruptions.

2. Secondly, that his Majestie will abandon and quite put away the thought or imagination of any Tyrannicall or Imperiall Government over this land, which the papall Bishops and Hierarchicall prelates and priests, and other Lay Flatterers, did presume to use daily, and insinuate and inculcate to his Sacred eares under the pretence of telling his Majestie, that he is an absolute imperiall Monarch, free and above, and without all Lawes, to rule his people ad arbitrium Principis, and that he being Gods Anointed is responsall only to God, if he doe tyrannize or grieve his subiects; whereas they are or make themselves utterly ignorant of the true state and qualitie of the Kingdome of England, after the old triple distinction of Empire, written by Bartolus and Baldus the best Civilian Doctors, viz. That there is imperium merum and imperium mixtum cum Iurisdictione, and that in some places there is only Iurisdiction sine imperio, as is the state of the Low Countries, and other Aristocraticall and Democraticall Governments: whereof the first, i. e. Merum Imperium, was the Roman Empire merely gotten by the sword, and for the most part kept by the sword, according to the saying of Iustine the Historian, in the beginning of his booke,

booke, Imperium iisdem modis tenetur quibus paratur. And by that Empire, Principis placitum legis habet vigorem. As Iustinian in the first of his institutes mentioneth. The second, i. e. Mixtum imperium cum Iurisdictione, is the Crowne or Kingly power of England, Monarchicall indeed; for Rex in solio is sine pari, But in Parlamento or Concilio Regendi, he hath pares Regni, i. e. peeres, so dignified by him, and honoured from the fountains of his Maiesties honour. And he hath also the communicare populi, which the blessed, and ever prosperous Queene Elizabeth accounted sibi preciosissimam. And all these three estates of King, peeres and commons, were happily coniuinct and preserved together, by the ligaments of the ancient lawes of the land, and priviledges of parliament, which lawes and priviledges were never subiuigated by any conquest, but ever over-lived the change of Kings, and appeased forces, and induced Kings into their seiled reignes here. According as that learned chiefe Iustice, sir Edward Coke, was bold in presence to tell his maiestie, the late King James of famous memorie, that the Law set the Crowne upon his head, Wherat his maiestie seemed angry: but was so prudent and wise as not to bee so. And the old learned Bracton, that wrote like as he was; a studied Civilian, as well as a Iudge of the Common law, in King Henry the second his time, advisth every King of this land in these words, Id tribuat Rex legi, quod lex attribuit ei.

Which two maine points or principles in this present state of England, that is to say, the Church government established with the true protestant faith and religion, and the free regall power, qualified with the naturall and nationall lawes of this flaid, the untouched priviledges of parliament, and the rites and liberties of the people, being not only cordially professed; and protested by his maiestie, but secured by the high wisewome, and care of the peeres and commons, and his maiestie toyously returning to his beloved Parliament.

May it please the Almighty God of his infinite goodnesse, so to inspire both King, and peeres, and commons, with his Divine grace, that Anarchie and dissolution of Church government bee avoided and prevented by due restraint, and correction of all Sectaries and Schismatickes, Brownists, Anabaptists, &c. Who in truth, if they might obtaine their fanatike intents, would have no King, all over them on earth, nor Church; or materiall Churches; but in rapture of the Spirit would fly up to Heaven for the Iudaicke King, and in the meane time would hold their Church and Conventicles in the aire, or woods, or barnes, or Stables, or in their owne holy breasts, whereas though Christ himselfe said his Kingdome was not of this World, yet he taught his Disciples, that in this world they should obey Kings, as of Gods ordinance, and be tributary to them. *Dare Sacerdos quia sum Sacerdos*

And that no conceits of any popular or plebeian sway in this land, be in any true English heart: But that the members of both Houses may so preptime good and wholesome lawes for the Church, as may quite extirpate popery, and prevent Schismes, and all readings or divisions of Christ, his seamelesse garment of unitie of the spirit, to be fast girt with the bond of peace. And for the common wealth that never hereafter there be any more inrodes uppon the lawes, priviledges, or liberties of free English men.

That finally God may be truly honoured, and purely served and worshiped, his holy word rightly dispensed, and his Sacraments duly and decently administrated; And then his heavenly blessings will undoubtedly shewre downe upon this little Isle of Great Britaine, and the words and wishes of an ingenious Votary may be fulfilled.

*Long live king Charles, and leave brave Britaine to his Son,  
And be to his, and they to theirs, Untill the world be done.*